

but the *two* first verses are addressed^ also, to
the Aswi^s and
to USHAS (the dawn) : the metre is *Brihati*, in the
odd verses;
Satolrijiati, in the even.

1. AGOSTT, who art immortal, and
cognizant of all
begotten things, bring, from the dawn, to
the donor
(of the oblation), wealth of many sorts,
with an
excellent habitation: bring hither^ to-day,
the gods,
awaking with the morning.
2. For thoiij AGNI, art the accepted
messenger
of the gods, the bearer of oblations, the
vehicle of
sacrifices/ Associated with USHAS and
the ASWINS,
bestow upon us abundant and
invigorating food.
3. We select, to-day. Atari, the
messenger, the
giver of dwellings, the beloved of many,
the smoke-
bannered, the light-shedding, the
protector of the
worship of the worshipper at the break of
day.
4. I praise AGNI at the break ef day,
the best
and youngest (of the gods), the guest (of
man),, the
universally-invoked, who is friendly to the
man that,
offers (oblations), who knows all that are
bom, that
he may go (to bring) the other divinities.
"

5. AGNI, immortal sustainer of the-
universe,
bearer of oblations, % deserving of
-

adoration, I will -
praise thee, who art exempt from
death, the pre-
server, the sacrifices

^a *ItatMr adhivardndm*. Eosea renders *ralhtfi*,
auriga; but *Sd-*
yana explains it, *rathasthdmya*, in the place of a
chiarior; confirmed by other texts; as, *Hjsha hi devaraihah*, He
(*.Agm*) is, verily,
the chariot of the gods, and *Ratho to vd esha*
bhutebhyo *devebhyo*
Jwvyam vakati, Truly, he is the chariot that bears
the oblation to
the spirits and the gods.